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states with confused and senseless expressions and inclination to violence. Scattering cases like the feigning of paralysis or the assertion of sense illusions are not included in these four. All get their character from the mixed notions of insanity in the lay mind, and the first gets its frequency from the common notion that the insane are entirely abnormal, answer the simplest questions absurdly, and the like. Forms of insanity in which a pathological emotion is the chief symptom, as mania or melancholia, are seldom attempted, (Prof. Fürstner does not know of an unexceptionable case), because, perhaps, the feigners instinctively foresee the great difficulty of maintaining false emotional states for long periods of time. The characteristics by which the doctor is to know the assumed insanity from the genuine are given in some detail in the article. They spring in general from ignorance, under or over acting, or from the absence of symptoms not to be summoned at will, like the hallucinations and flood of ideas of mania. The greatest difficulty of all is with those whose criminal histories of drink, excesses, head-wounds, epilepsy, instability, and imprisonments have produced in them psychical anomalies which, though not psychoses in a narrow sense, yet, when they become associated with hypochondriacal notions and a general proneness to exaggerating and lying, give strange colors to genuine psychoses, and make them hard to classify and only to be pronounced upon after long observation. To show with what persistence and exactness such simulation can be carried out, the doctor relates a case of a seventeen year old girl who feigned paralysis and spasm exactly, denied that she ate, alleged visions of a guardian angel, had the nerve to put a nail through first one foot and then the other in imitation of the crucifixion, and carried on a various course of deception, the feigning here being not to escape punishment, but to excite superstitious attention.

Les faux témoignages des enfants devant la justice. A. MOTET. Paris, 1887. pp. 20.

The testimony of children, when delivered in evident sincerity, is of the most telling kind. Dr. Motet, however, recites four cases from his own experience, and cites others, in which such testimony has proved utterly false. This lying is not malicious; on the contrary, the child believes he is telling the truth. Children of precocious and disproportionately developed imagination fail to distinguish what has actually happened from what they have heard, or what has perhaps been suggested to them by their very questioners. Bad nervous heredity is often an element in such states of mind, and their relation to cases of hypnotic suggestion is close. Such cases as these widen still further the field in which doctors and lawyers must coöperate.

V.—ANTHROPOLOGICAL.

Remarks on Crime and Criminals. HENRY MAUDSLEY, M. D. Journal of Mental Science, July, 1888.

The writer protests against the present ignorant inclination to see in every criminal a diseased person who should be treated for disease and not for crime. A cursory glance shows two distinct classes, "the occasional or accidental," and "the natural or essential criminal." To the first belong those who, though of no worse moral fibre than

their associates, yield to the stress of ill-timed temptation. From these the descent is by all gradations to the "essential criminal," who suffers from some hopeless moral or intellectual lack. Difficult and well-planned crime is beyond him, though he may murder recklessly or from a "blind gloomy feeling of painful tension and unrest"—an act between epileptic and cold-blooded crime. But there is here no "special criminal neurosis"; he is what men were in the pre-moral stage. With those, however, that come of criminal or neuropathic stock, who are congenitally immoral, we may begin to speak of the "special criminal neurosis." A third class, and it is quite distinct, is of those who are positively diseased—the insane whose crimes are of their disease. From none of these considerations does it appear that society should not punish crime. The punishment may become a future restraining factor in the criminal and in others. To admit this does not commit one to punishing the insane, for such punishment is not deterrent, but shocks the moral sense of society. The really valuable study of criminology is that of the insane and those whose tendency to crime is hereditary; it is a full study of special cases, using prisons as hospitals are used in the study of disease. From such study may be expected a psychology of crime, upon which legislation can be safely built.

Negro Myths from the Georgia Coast. CHARLES C. JONES, Jr., LL. D. Houghton, Mifflin & Co., Boston and New York. 166 pp.

These stories are like those made popular in the mouth of Uncle Remus. Most of them relate the doings of animals that seem constantly wavering over into men. In such stories we see, perhaps, how our own were-wolves and swan-maidens looked minus the halo of poetry they have gathered in their decay. Several are of interest as showing the transformations undergone in entering another mythic family. The story of "De Debble and May Belle" is Bluebeard except at the ending, and the main lines of the story of Buh Lion's treasure-house are very near to that of the treasure-house of King Rhampsinitus, told in the second book of Herodotus, and elsewhere in fiction under other titles.

On the Shell Money of New Britain. Rev. BENJAMIN DANKS. Journal of the Anthropological Institute, May, 1888.

From the interesting account of Mr. Danks it appears that the natives of New Britain have a tolerably elaborate economic system founded upon their shell money. The rights of property are well defined. They discriminate buying and barter, having separate words for each. Prices for some articles are fixed by custom, but others vary with the supply. On the Duke of York Island the idea of interest is clear, and the established rate is ten per cent; on New Britain, however, that idea is not yet perfect, the extra tenth returned being regarded as a present expressing thanks. A man who repudiates his loans loses his credit, likewise one that is lazy or a poor hand at business. There is no central authority, but custom is enforced by a rude expression of public opinion. Crimes, except probably those against the exogamous marriage customs, are atoned for by money payments, the amount of which is settled by the higgling of the injured and the injurer supported by their friends and retainers. Even in war no peace is secure until the warriors of both sides have paid for the killing and wounding they have done.